

tive impulses. Happiness is obtained by satisfying an impulse : unhappiness results from inability to satisfy it. One who is devoid of strong impulses cannot be happy : one whose impulses are strong and are unsatisfied must be miserable. Impulses may within certain limits be modified in strength by habit, and we are able in some measure to fashion our desires to our opportunities. The happy man is he who makes this correspondence complete. Pleasure and happiness commonly lead to the virtuous and the useful. But they may also be obtained by the enjoyment of tastes and the satisfaction of desires which are pernicious for the individual and for society.

The impulses which have been classed as *instinctive* in the ordinary use of this term are extraordinarily contradictory. They fall into groups of opposites. It may appear incredible that Life should display itself by the ordering of antagonisms. But each one of us may satisfy himself by introspection that his character is in fact a mass of contradictions, and that he often acts in a way which he afterwards regrets. A duality runs through us which appears to be altogether inconsistent with such a simple explanation of Life as is given by materialistic hypotheses : we seem to be the resultants of two

rival forces. which may perhaps be  
contrasted as  
Life and Matter. We are insatiably  
curious to  
penetrate the veil behind which are  
concealed  
the mysterious influences that have  
filled the  
earth with its varied hosts of plants  
and animals.  
that have brought some to honour.  
others to  
dishonour. and that elevate and  
deprave the mind  
of man. We are in no way assisted by  
the know-